THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"It is right to appear always at our best. Give to the world your brightest thoughts, your most courteous speech, the outcome of your kindest impulses and purest motives, so shall the world be made glad because you have lived."—SMILES.

No. 46 Vol. LXIX. Thursday, November 14, 1907. Price One Penny.

INTERESTING CORRESPONDENCE.

St. Nathaniel's Vicarage,
39 Falkner Square, Liverpool.

"MY DEAR RAVENSCROFTS,—

"I have heard with pain and shame of what took place last Wednesday, and have therefore removed your three names from our Bible Class and Communicants' rolls. Now for your sakes (and I think you will value this in the future) I wish to put on record my firm conviction that none of you knew what you did. With a shameful haste this sect, having caught you, has hurried you on to a step by which it fancies it captures finally and securely its prize. It should have allowed you six months, at least, for probation and study. Now, the time will come when, taught by a bitter experience, you will realize that 'Mormonism' is not Christianity at all, and that you have really denied Christ Jesus. At that time remember (wherever you are) the old times and fellowship we have had together; and be sure that there is one who will be ready, without a word of reproach, to help you back, along the bitter path of repentance and sorrow for sin, to the Savior Christ Jesus; and that one is

Your grieved old Pastor,
DANIEL H. C. BARTLETT."

"P.S.—Remember always that while loyalty to Christ compels me to oppose 'Mormonism,' my personal feelings to each of you will be always what they have been—feelings of affectionate regard! I have been praying earnestly for each of you, and shall continue to do so."

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64 Underley Street, Liverpool,
November 5th, 1907.

"MR. BARTLETT,—

"Dear Sir,

"We received your letter, and we would like to know why you heard with pain and shame that we had been following Christ's commands last Wednesday. We were never more in full possession of our senses than we were that night, and a more beautiful ordinance we have never taken part in, it being so different from the cold, formal ceremonies of the Church of England. If it became Christ to go through baptism to fulfil all righteousness, it is also necessary for us to do so. On the day of Pentecost we find that the people were pricked in their hearts and said, 'Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.'

"You also state 'that with a shameful haste this sect, having caught us, has hurried us on to a step by which it fancies it finally and securely captures its prize.' We may say in the first place that the so-called 'Mormons,' better known to us as 'The Church of Jesus Christ of Latter-day Saints,' never caught us at all, we caught on to them, as it were; and with regard to hurry, they asked us to study 'Mormonism' thoroughly before deciding to join them, and that we of our own free-will arranged the date of baptism. You state that this sect should have allowed us six months for study. Did Peter tell the people to take six months to think over Christ? No, there were three thousand souls baptized the same day. When the Eunuch asked Philip to baptize him he was not told that it would be better for him to think over it for six months.

"You say 'Mormonism' is not Christianity. What is Christianity, may we ask you? Do the so-called Christians of to-day preach the Gospel in all the simplicity and purity that Christ taught it? Ourselves and many others do not think so. You say that we have denied Christ, we say we have accepted Him. We think that if the so-called Christians lived up to the commands of Christ like the 'Mormons' do there would be far less misery in our midst to-day. You mention the good times and fellowship we have had together. We must say that it is a peculiar kind of

friendship that directs a man to turn round and try to blacken a person's character in the eyes of his friends.

"You speak of 'the bitter path of repentance.' We can say that we have in the past few days found salvation through belief in Jesus Christ, repentance for our sins, obedience to Christ's commands. You have nothing to be grieved about, rather you should be happy to think that while we have been with the 'Mormons' we have learnt more of the Bible than we did all the while we were at St. Nathaniel's. Your opposition to 'Mormonism' is better than if you had left it alone, for you have set the people thinking, and any fair-minded persons (and we only want fair-minded persons) will see at once the ridiculous idea of opposing the Savior's doctrine. Your earnest prayers for us have been answered, for every day we grow stronger in the true light which you sarcastically call a fairy tale, or ghost story, and we now beg that you will pray for yourself, as we are doing, and be willing to let yourself be guided into the light. We notice in this month's magazine that you quote from Paul's epistle to the Galatians: 'But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.' You are doing this, the very thing that you accuse the 'Mormons' of doing. The apostles preached baptism for the remission of sins. Your Prayer Book states that you acknowledge one baptism for the remission of sins, while you yourself say that it is not necessary. You are claiming that you can show where the 'Mormons' are wrong. This is a remarkable assertion after you so miserably failed to show the 'Mormon' Elders and us where *our* religion is wrong. We would like you to justify your conduct toward the 'Mormon' Elders with the first three verses of the seventh chapter of Matthew. We think that if ever the Gospel was necessary it is now, when there are so many different sects all preaching parts of the Gospel which Paul and the apostles taught. Of course, you say that you are all one and that you are all making for the one place. How you can expect to get there, if Paul spoke the truth, we fail to see.

Yours sincerely,
WILLIAM RAVENSCROFT,
JAMES S. RAVENSCROFT,
GEORGE RAVENSCROFT.

The above is endorsed by—
ANDREW SOUTER,
JOHN DANIEL."

"THE value of life is determined by two things," says Ella Wheeler Wilcox, "the happiness we get out of it, and the influence we leave on others. Unless one or the other is satisfactory, life will be a failure."

NEW PROOF THAT THE BIBLE IS TRUE.

Of the many excavations of ancient cities in Palestine confirming the accuracy of the Scriptural narratives, none has brought to light more interesting discoveries than that of the city of Gezer, so often mentioned in the Old Testament. This ancient Canaanitish city, it was claimed, was founded more than five thousand years ago.

It was the inhabitants of Gezer whom, according to Joshua 16: 10, the children of Ephraim "drove not out," but allowed still to dwell among them and serve under tribute. The old city, it is recorded, was rebuilt by Solomon.

That it was, in its day, a place of considerable strategic importence is shown by the strong outer walls recently unearthed. A portion of one of these walls reveals what is supposed to have been the lower part of a gateway. The stones surrounding the gateway were finely dressed, a fact which led to the conjecture that the work was done in the time of Solomon—a conjecture which strengthens the theory that this is indeed the city which Solomon rebuilt. (I. Kings 9: 17.)

Near the supposed gateway is another wall of rougher masonry, which the excavators assume to be a portion of the Maccabean defenses.

The palace of Simon Maccabee has been uncovered, the unearthed walls indicating the spaciousness of the apartments of the old Jewish patriot. An important feature of the house is an enormous stone bath with a furnace for heating the water and a system of pipes for carrying away the waste water.

Other houses of less pretentions, but of greater age, have also been uncovered. The walls of these latter houses consist of rough stones set in mud, a style of architecture supposed to have succeeded that of the prehistoric cave dweller. "High places"—places of worship and sacrifice—have been brought to light. It was in "high places" that the wooden "asherah" (an object of worship called "grove" in the English Bible) was erected.

Underneath the pavement of one of these "high places" there were found the remains of infants in large jars, the infants undoubtedly having been sacrifices to the "asherah." Close by there were a number of sockets in which the "asherah" were erected. It was these sockets that the Israelites were commanded to destroy upon their invasion of the land.

Still another discovery was a circular pit in which were found a number of brazen serpents like a cobra. The pit, no doubt, contained sacred snakes.

This exploration, which is revealing so much that is valuable to the historian and the scientist, is being conducted by the Palestine Exploration Fund of England, of which Sir Charles Watson is chairman.—*Leslie's Weekly.*

HOW I WON THE RESPECT OF A MINISTER.

WHILE preaching on the street some few weeks ago in company with three other Elders, an incident occurred which caused no little amount of excitement among the crowd assembled to listen to what we had to say.

During the course of the meeting, the Gospel was preached in a plain and simple manner, characteristic of Israel's preachers. Each Elder in turn spoke with such sincerity and power that the passer-by turned his course to add a number to the already exceptionally large crowd. Before long we found ourselves completely hedged in by a pressing multitude—men, women, and children with eager eyes and stretched necks, seeking to locate the centre of attraction. Three Elders had already spoken. It was now my turn to give the final talk.

Having been called upon, I proceeded to do so, first looking for means of escape should necessity demand. To my right and left I saw glaring eyes fixed upon me, meeting occasionally a soft, mild glance, portraying an eager desire to hear what I had to say. Such inspired me to do my duty according to the ability God gives His servants under trying circumstances. At first my voice was scarcely audible above the scoffs and jeers of the audience; later the tumult died away to a peaceful calm. Every word I uttered seemed to be swallowed up before reaching the more distant listener. However, there was one exception among the people. This was to be found at my left in a stalwart figure who had the advantage of the crowd in height by head and shoulders. This gentleman was dressed in ministerial attire. What I directed toward him seemed to return with double force. Especially was this true as the sermon touched on Peter's famous discourse—the doctrine of baptism for remission of sins.

At this point of the sermon the prevailing order was suddenly transformed into confusion. A middle-aged woman singled herself out before me and flaunted with up-lifted hand a gilded rosary, proclaiming that remission of sins came only through the means of indulgences. I tried to finish my remarks, and only by the use of wide and awkward gestures did I save myself from being adorned by my rival's rosary. Once, twice, three times she tried to toss the magic treasure around my neck. I soon found myself in pressing straits, especially so when I found myself compelled to inhale the obnoxious odors arising from a breath tainted with liquor. By this time the woman had become so overbearing that the better half of the spectators urged her to withdraw. Not until she had shown us that there still remained one more bead on the rosary, to be passed to the penitent side, did she consent to do so. Some of the people in a jocular manner suggested that she should retire to a convent; others advised her to go to the priest near by and make the final purchase of indulgence.

At this suggestion my eyes again caught sight of the reverend gentleman who had been such a conspicious character during the meeting. But O! how changed his countenance, mortified and chagrined at the conduct of his parishioner and at the jests of the crowd; his position was equally uneasy as my own.

In the meantime the accompanying Elders had been distributing our literature, and providing means of escape. At intervals two Gospel tracts were proffered the reverend gentleman. Both were rejected with haughty contempt. During the disturbance one of the by-standers had attempted to remove the woman by force. Out of sympathy for the disturber, and also for my own respect, I was led to say: "Don't harm her; she is somebody's mother." At the same time a young man forced his way through the crowd. His face flushed with shame; a tear stood in his eye as he took her by the hand, and in filial terms asked her to come with him.

Whether the sympathetic remark had any weight with my hearers, or whether it was the redeeming bead on the rosary, I do not know. But suffice to say, as I was passing through the dispersing crowd, I met a friendly glance coming from what I had supposed was a hostile countenance. With extended hand and a friendly smile, the reverend gentleman kindly said: "May I have one of your pamphlets, please?"—ELDER FRANK J. EDGEL.

FROM THE MISSION FIELD.

Baptisms.—On the morning of the 1st inst. another member was added to the North London branch. The baptism was performed at the Hackney Baths, President Soren Peterson officiating.

A baptismal service was held at Derby, on November 1st, 1907, when Elder William H. Brough initiated another person into the fold of Christ.

Farewell Entertainments.—Fully one hundred Saints and friends of the Liverpool branch assembled at 295 Edge Lane, Liverpool, on Tuesday evening last, when a delightful entertainment was given in honor of Elder James Robert Price and his wife, Sister Mabel Price. President Penrose presided, and in a brief opening speech put every one at ease. "The Lord," he said, "delights in a glad heart and a cheerful countenance. He wants us to be happy and to enjoy ourselves, but at the same time to be moderate and temperate in all things." The program was an excellent one, and was thoroughly enjoyed by all present. President Penrose, in behalf of the brethren and sisters in the Liverpool office, presented Brother and Sister Price with a handsome dressing case. Elder Price, in accepting the gift, thanked the givers, and also all those who had contributed to the evening's enjoyment. Brother and

Sister Price leave Liverpool this afternoon for their home in the mountains. We wish them, and all who go with them, *bon voyage.*

On Monday evening, November 11th, 1907, sixty-five Saints and friends of the York branch, Grimsby conference, assembled in Feasgate Hall, York, where a most enjoyable social was held in honor of Elder H. Sumner Hatch. A fine program was rendered, after which refreshments were served. A very pleasant time was spent.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Jesus the Christ.

Lesson XXXIV.—He is Risen.

I. The great discovery (see Matt. 28: 1-8; Mark 16: 1-8; Luke 24: 1-8; John 20: 1).

1. Morning visit of the devoted women. (a) The open sepulchre. (b) The missing body. (c) The angels in attendance. (d) The proclamation—"*He is not here, for He is risen.*"
2. The joyous announcement to others. (a) Incredulity (Mark 16: 11; Luke: 24: 11; compare verse 25). (b) Resulting visit of Peter and John (Luke 24: 12; John 20: 3-6).

II. The Risen Lord appears.

1. To Mary Magdalene (John 20: 11-18; compare Mark 16: 9).
2. To others on the same day (Matt. 28: 9).
3. To two disciples journeying in sorrow (Luke 24: 13-36; Mark 16: 12, 13). (a) The disciples on the way to Emmaus. (b) The Lord joins them. (c) His discourse. (d) Their belated discovery of His identity.
4. To the apostles in Judea (John 20: 19-25). (a) Thomas absent. (b) His skepticism when told of the Lord's visit. (c) His subsequent conviction and the Lord's rebuke (verses 24-29). Note that this last event marks another appearance of the risen Christ.
5. At the Sea of Galilee (Matt. 28: 16-20; John 21: 1-24). (a) The unsuccessful fishers. (b) The hail from the shore. (c) The recognition: "*It is the Lord.*" (d) The meal on the shore. (e) Peter's profession and his special charge—"*Feed my Sheep.*"
6. On a mountain in Galilee (Matt. 28: 16-20). Note Paul's summary of the Lord's appearances after the resurrection (I. Cor. 15: 6-7; and compare Acts 1: 3-8).

III. The ascension (Mark 16: 19, 20; Luke 24: 50-53; Acts 1: 9-12).

1. The final instructions (Luke 24: 49 and references thereto).
2. The parting.
3. The promise of a certain return.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 14, 1907.

REPLY TO A CLERGYMAN'S ATTACK.

Among a number of very intelligent persons who have been investigating the restored Gospel are some members of the congregation of St. Nathaniel's Church, Liverpool. They have embraced it through baptism into the true Church of Christ. This has so angered the Vicar that he has set himself to the task of "fighting 'Mormonism' to the death." Following is our reply to an abusive lecture which he delivered and that he has published in his Parish Magazine. Some correspondence with bright young men whom he assailed publicly will be found also in this issue of the Star. As they may serve to meet similar attacks in other places we give space to all these letters, and will print extra numbers of this issue of the Star.

295 Edge Lane, Liverpool,
8th November, 1907.

"Rev. Daniel H. C. Bartlett,
39 Falkner Square, Liverpool.

"Rev. Sir:—

"A copy of your Parish Magazine has been sent to me containing an address by you to your parishioners as an introduction to a very bitter and misleading attack upon the 'Mormons,' or Latter-day Saints. It betrays so great a lack of correct information, and so much untruth concerning the subject that I feel it my duty, as a minister in the Church of Jesus Christ, to address to you this communication.

"I notice that in attempting to show that the religion of the Latter-day Saints is false, and that they preach a different Gospel to that proclaimed by the Apostle Paul, you follow the common course of persons of your cloth when making similar attempts, and do not show wherein the alleged difference lies, but repeat old and unfounded stories about the origin of the Book of Mormon, the life of Joseph Smith and the character of his parents. And even in that kind of argument (?) offer nothing from your own knowledge, but simply collect from the rubbish of antiquated rumors

and baseless scraps of vilification, such morsels of scandal as suit your purpose, which appears to be, not the exposition of error, but the casting of obloquy upon individuals, thus defaming both the living and the dead. If you had cared to find out the truth in relation to those evil reports, you could easily have obtained it from the numerous refutations that have been published during the last seventy years; not one of the slanderous tales that you have repeated with so much gusto has remained unrefuted, but has been thoroughly exploded in public print.

"You are sadly behind the times. Whether from ignorance or choice I leave to your own conscience. As a sample, I cite you to the Solomon Spaulding story, which has been so completely shattered by the most positive proofs of its untruth, that it is now cast into the limbo of dead fiction by up-to-date opponents of 'Mormonism,' and even by such preachers as are posted upon the facts. It was demonstrated several decades ago that Sidney Rigdon, who by some stretch of fancy and a number of positive fabrications, was supposed to have obtained a manuscript written by Solomon Spaulding, and with the aid of Joseph Smith worked it up and palmed it upon the public as the ancient record called the Book of Mormon, was never associated with any of the parties into whose hands the manuscript was alleged to have fallen; that Joseph Smith never saw Sidney Rigdon or knew anything about him and that Sidney Rigdon never knew anything about Joseph Smith, until about six months after the translation and publication of the Book of Mormon, when it was shown to him by an Elder of the Church of Jesus Christ of Latter-day Saints. Ridgon never was connected with the printing office you speak of, and when Joseph Smith received the manifestations of the Restored Gospel, he was in the village of Manchester in the State of New York, and Rigdon was some hundreds of miles distant in the State of Pennsylvania, at a time when there were no railroads or other methods of public travel from one obscure part to the other. All this, as I have said, has been proved beyond fair dispute and repeatedly published to the world.

"But the full quietus was given to the story that you have copied with so much pleasure, by the discovery of the Spaulding manuscript itself, and fortunately that was made by a gentleman not in any way associated with the Latter-day Saints or 'Mormons,' if you like that word better, who, when on a visit to Honolulu to Mr. L. L. Rice, learned that he was in possession of the 'Manuscript Story' written by Solomon Spaulding. That gentleman was Mr. James H. Fairchild, president of Oberlin College, Ohio. He gave to the public the account of his discovery, in the January number, 1885, of the *Bibliotheca Sacra*, published at Oberlin, as follows:

"The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spaulding will probably have to be relinquished. That manuscript is doubtless now in the possession of Mr. L. L. Rice of Honolulu, Hawaiian

Islands, formerly an anti-slavery editor in Ohio, and for many years State printer at Columbus. During a recent visit to Honolulu, I suggested to Mr. Rice that he might have valuable anti-slavery documents in his possession which he would be willing to contribute to the rich collection already in the Oberlin College library. In pursuance of this suggestion, Mr. Rice began looking over his old pamphlets and papers, and at length came upon an old, worn, and faded manuscript of about 175 pages, small quarto, purporting to be a history of the migrations and conflicts of the ancient Indian tribes which occupied the territory now belonging to the States of New York, Ohio, and Kentucky. On the last page of this manuscript is a certificate and signature giving the names of several persons known to the signer, who have assured him that, to their personal knowledge, the manuscript was the writing of Solomon Spaulding. Mr. Rice has no recollection how or when this document came into his possession. It was enveloped in a coarse piece of wrapping paper and endorsed in Mr. Rice's handwriting, 'A Manuscript Story.'

"There seems no reason to doubt that this is the long-lost story. Mr. Rice himself, and others compared it with the Book of Mormon and could detect no resemblance between the two, in general or in detail. There seems to be no name or incident common to the two. The solemn style of the Book of Mormon, in imitation of the English scriptures, does not appear in the Manuscript. The only resemblance is the fact that both profess to set forth the history of lost tribes. Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required."

JAMES H. FAIRCHILD.

Since that was published Mr. Rice has traced up the matter of the manuscript coming into his possession. About the year 1839 or 1840 he purchased the printing establishment and plant of Mr. Howe, who had published the book called 'Mormonism Unveiled.' He had received the manuscript from D. Philastus Hurlburt, who took it from Mrs. Davidson, the widow of Spaulding, as referred to by you in your repetition of the old and worn-out tale. On the back of it was found the following inscription:

"The writings of Solomon Spaulding proved by Aron Wright, Oliver Smith and others, the testimonies of the above gentlemen are now in my possession."

D. P. HURLBURT.

"This establishes the connection between the incidents above related from the time when the manuscript was filched from Spaulding's widow to the date of its discovery in possession of Mr. Rice, who subsequently sent it for deposit in the Oberlin College library. It has been copied and published by different parties, and one copy was placed at your disposal when you were holding a conversation, which you call a 'debate,' with two of our Elders 'in the presence of about twenty others.' I may add that out of all who were present, only four, that is yourself and wife and curate and Sunday School teacher, were of the opinion that you had made one point, except that you delivered yourself of the same mass of vilification which you repeated in public and have had published, knowing that some portions of it at least were incorrect. Seeing that Professor Fairchild's direct refutation of your terrible tale has been published for twenty-two years and frequently quoted

since that time, you stand in the light of one ignorant of what you were talking about, or using a palpable falsehood wherewith to assail a religion which you do not understand, out of spite at the acceptance of it by some of your flock. By attacking them you will gain no more influence with thinking people than by your plagiarism of vile stories about the Prophet Joseph Smith and burlesques of the revelations of the Lord Jesus Christ given to him in the nineteenth century. All the nonsense you have built upon the foundation of the Spaulding romance, tumbles to the ground with the explosion of that stale and stupid piece of fiction.

"If you are not ashamed at the use of that decayed fabrication, do you not blush when you look over the garbled, isolated extracts you have published from the account given by Joseph Smith of his first vision from the Lord, and those from the revelation on Celestial Marriage? They consist of sentences picked out here and there and linked together to make them appear inconsistent, and you put them before the public as though in connection, purposely leaving out the very gist of the testimony contained therein, so as to deceive your hearers and readers. I could take what you have published in the same fashion and make it a mess of hodge-podge and nonsense. The same tactics that you employ could be used with similar effect on the sacred Scriptures. For instance: 'Then Judas * * * departed and went and hanged himself.' * * * 'Go thou and do likewise.' * * * 'And what thou doest, do quickly.' How would this stand as a scriptural argument in favor of suicide? You take verse 1 of a 'Revelation on the Eternity of the Marriage Covenant,' then jump to verse 4, and take a series of somersaults to verses 32, 54, 56 and 62, putting them as though they were in connection of subject and commandment, when they relate to different matters and requirements. One part of that revelation is in regard to marriage for all eternity between a man and a woman, the other is in relation to the wives had by Abraham, Jacob, Moses, David and others with whom God talked, and the principle on which those wives were given to them. The lack of honesty in such a piece of casuistry would not be perceived by the general hearer or reader, but must be plain to you if you made the compilation. However, I would not accuse you of anything original, you doubtless copied it as you have the rest of your wonderful tirade by which you boastfully declared you would fight 'Mormonism' to the death. I will *not* say that your weapon is similar to that used by Samson when he smote the Philistines. (Judges 16: 16.)

"You affect to view the glorious vision in which the boy Joseph Smith, then between fourteen and fifteen years of age, saw the Father and the Son and received instructions from the latter, with other manifestations he afterwards received from the Lord, as 'mental delusions resultant upon an epileptic fit.' That also

is a borrowed notion as absurd as it is untrue. Joseph Smith was never subject to any such attacks, but in his manhood was a splendid specimen of physical force and health, an athlete of great strength and vigor. Do you regard the vision seen by Stephen the martyr, of Jesus Christ seated at the right hand of God as a delusion resultant upon an epileptic fit? Did Saul of Tarsus have an epileptic fit when he saw the Savior and was stricken blind with His glory? Did Moses and Aaron and Nadab and Abihu and seventy of the Elders of Israel when they went up in the mount and 'saw the God of Israel and there was under his feet, as it were, a paved work of sapphire stone,' (Exodus 24: 9-11), all have an epileptic fit? Possibly you may think there was something wrong with them, as they saw that Being, His hands and His feet, whom your creed declares to be 'without body, parts, or passions.' If heavenly beings could and did manifest themselves to men hundreds or thousands of years ago, why cannot men in this age of the world be similarly favored without being suspected of having an epileptic fit?

"I see that you admit that you have taken your tirade against the 'Mormons' or Latter-day Saints from the writings of other persons who have copied one from the other, and have told the same old stories that were concocted in the early days of the history of the Church of Jesus Christ of Latter-day Saints. Particularly you name 'Rev. Edgar E. Folk,' who you say 'is an authority on "Mormonism,"' and who wrote 'The Mormon Monster,' from what you call 'personal investigation.' I happen to know how much personal investigation the writer had on his subject, for I was in Salt Lake City during the two or three days that he spent there, and know that he employed most of his time in gathering up all the mouldy morsels of slander he could collect from anti-'Mormon' sources, as tid-bits for his mess of monstrosity wherewith he made some money in the Southern States. As I was then editor of a daily paper published at that point, and was well known in the community, he called on me and held a long conversation, in which I explained many of the doctrines of the Church and answered his questions thereto. On returning to his home, he deliberately falsified many of my remarks, and was exposed both in public print and by Elder Ben E. Rich, a missionary in the Southern States. He is a fair sample of the rest of your 'authorities.' I notice that you carefully avoid giving to your hearers and readers the testimony of unbiassed witnesses who have published the results of their visits to Utah—noted travelers, authors, ministers, statesmen and others, whose words cannot be impeached and whose reputations are of the highest. Their evidence did not suit your purpose, did it?

"By a queer exhibition of your style of reasoning, you speak of the excommunication of Oliver Cowdery, David Whitmer and Martin Harris, three of the witnesses to the Book of Mormon, and

Sidney Rigdon, who you claim was in league with Joseph Smith in the production of the Book of Mormon, as evidence of the imposture by which Joseph Smith brought forth that remarkable record. Ordinary logic would bring a sane person to the conclusion that this was very good proof that there was no such conspiracy, for how dared the prophet exclude from the Church men who were associated with him in the 'fraud?' But you state, as usual on somebody else's say-so, concerning their evidence, 'this testimony, all three, on renouncing "Mormonism" some years later, denounced as false.' Thus you have to appeal to a reckless and utter untruth in order to support your egregious error. Not one of them 'renounced "Mormonism"' although they were cut off for misconduct. Not one of them ever denied his testimony in public or private, by tongue or pen. If he did, I challenge you and all the anti-'Mormon' world to produce that denial. Oliver Cowdery, before his death, with the bitter tears of repentance and acknowledgment of his misdeed, sought admission again into the Church and was baptized at the very time when the Church was in its greatest peril, having been driven by mobs from the beautiful city of Nauvoo. Martin Harris came back to the Church after its location in the mountains, and humbly sought re-admission, which was granted. David Whitmer died still outside the pale of the Church, but to his last breath declared the truth of his testimony, that with the others he saw the angel of God presenting the metallic plates from which the Book of Mormon was translated, and heard the voice of God proclaiming its truth. If you do not know these facts, you are not qualified to speak or write on the subject. If you have not *heard* of them, you have not studied the question sufficiently to give you a right to talk upon it.

"Another of your slanderous stories is in relation to the tragedy at Mountain Meadows. You state that Brigham Young was 'the only one really responsible' for it, but that he 'evaded all attempts to bring him to justice.' Again you manifest your lack of correct information. It has been proved beyond all fair dispute that Brigham Young was not an accessory before the fact nor after the fact to the crime to which you refer. It took place about three hundred and fifty miles from Salt Lake City where he resided. The one 'Mormon' who was shown to have been implicated with the Indians in the lamentable affair, was convicted of the offense and condemned by a jury of twelve men, ten of whom were 'Mormons,' and he was executed on the spot where it was committed. Your statement that 'Brigham Young evaded all attempts to bring him to justice' is simply defamation of the dead. It is not true, and you have no evidence to support you in the shameful assertion. Further, where did you learn that 'each of the Twelve Apostles receive £300 per year?' How easy it seems for you to reel off rash assertions that have no foundation in fact. It appears that you swallow every idle tale about the 'Mormons'

that is uttered, and then cast it up again for the delectation of the unthinking multitude.

"I must quote another of the 'fables' to which you have turned, in fulfillment of Paul's prophecy concerning the latter days. You say, 'Unable to obtain converts to "Mormonism" in America, an active proselytism is carried on from time to time in the cities of Europe.' The truth is that there are more missionaries laboring in America than there are in the whole of Europe. Converts are being added to the Church in the different States of the Union, and are being reported every week in the publications printed there. Can you not tell one truthful thing about the system and the people against whom you have arrayed yourself, taking such untenable ground? Why is it that you delight so much in the vile and the infamous, the scurrilous and salacious, and roll them under your tongue as sweet morsels, and then send them forth to poison the public mind? Truly yours is a case of 'out of the abundance of the heart the mouth speaketh.'

"To cap the climax of your maligning tirade, you give a false account of the assassination of Joseph and Hyrum Smith at Carthage, Illinois. You state that Joseph and his brother 'were put in Carthage prison on the charge of treason,' and yet you claim that his offense was 'too great intimacy with the wife of William Law.' Is not 'treason' a new name for that kind of offence? You use a lot of adjectives to convey the impression that Joseph Smith was guilty of 'shocking immoralities,' and led a 'dreadfully licentious life,' but do not give any evidence to substantiate your libels, sheltering yourself under the generality, that 'decency prevents their publication.'

"Now, Mr. Bartlett, the armed mob that murdered Joseph and Hyrum Smith did not commit the deed 'in the night' as you assert, the murderers, with their faces blackened to prevent identification, did their awful deed in the day-time, declaring, 'law cannot touch the Smiths, but powder and ball shall.' You say, 'had the law been allowed to take its lawful course, the name of Joseph Smith would have been handed down to posterity as the name of the greatest sensual impostor the world has ever seen.' Had the law been permitted to take its course, he would have been acquitted as surely as he was on every occasion when the law was invoked against him and 'allowed to take its course.' Those persons who knew Joseph Smith best and who shared with him in the trials and sufferings which he endured for the truth's sake, sacrificing their property and all they held dear, when necessary or when deprived thereof by mobs led by so-called Christian ministers, testify before God and angels that Joseph Smith was an honorable, upright, virtuous citizen and a prophet of the living God. If you were to judge the Savior of mankind on similar evidence to that which you take to convict Joseph Smith, you would justify the Jews in their rejection and crucifixion of Jesus of

Nazareth, who was accused of all kinds of evil-doing, and finally of treason.

"I testify to you that God has opened the heavens and restored Divine revelation, established the true Church again upon the earth, and the Gospel that was preached by Christ and His Apostles, but which became perverted by designing men. The churches of to-day, your own included, bear no resemblance to that described in the New Testament, and the quotation you make from Paul concerning 'another gospel' applies directly to you and to others with whom you are associated. His predictions about the 'falling away' which would take place, and the bringing in of 'damnable heresies' have come to pass, as seen in modern Christendom and portrayed in the denunciations against Romanism, fulminated by your church.

"You speak of the 'darkness of Romanism' which swept over the world, and make the vain attempt to evade the logical consequence to the church of which you are a minister, by speaking about the religion of the ancient Britons as mentioned by Origen, A.D. 237. But unfortunately for your attempt, your church has declared in the Homily on the Perils of Idolatry, with which you ought to be acquainted, that 'Laity and clergy, men, women, and children, of all ages, sects and degrees of whole Christendom, have been at once buried in the most abominable idolatry (a most dreadful thing to think) and that for the space of eight hundred years or more.' That took in the Church in England as well as in other parts of 'whole Christendom,' and puts you in the position of having no authority or power, except that which has been 'by law established' in this land. It was a part of the Romish church; its bishops held their authority from Rome; if Rome had no authority, they had none; if Rome had authority, it cut them off. There is no escape from this dilemma.

"Because of this universal apostacy and lack of Divine authority, God had to open a new dispensation in order that the prophecies of old might be fulfilled and the way be prepared for the coming of Him whose right it is to reign. You may ridicule this and reject it if you will, but as sure as there is a God in heaven, it is true. And you are placing yourself in the same position as the Pharisees of old, who 'would not enter the kingdom of heaven themselves nor suffer them who would to enter therein.' You take but one side of a most momentous question and shut your eyes to the other. Not only that, but you assail it with calumny and abuse, and for fear that the falsehoods you present may be refuted, you tell your parishioners not to listen to the defence or even to receive a printed presentation of the truth, not to permit the servants of God to hold converse with them, but 'allow them no entrance into your houses and burn their tracts.' Is that not a delightful exhibition of a 'Christian' spirit? Is it like the injunction of Paul, 'Prove all things and hold fast that which is good'? What are you afraid

of? Is what you call truth so weak that it may not be brought into contrast with what you deem our error? For shame, 'Pastor of St. Nathaniels'!

"You talk of 'dealing with some of the main doctrines' of 'Mormonism.' Will you deal with them in a similar way to your dealings with history? If so, I can promise you that you will not make the grand success which you anticipate, and I now give you fair notice that the written standards of the Church of Jesus Christ of Latter-day Saints, vulgarly called the 'Mormons,' as officially announced by the Church are, the Bible, the Book of Mormon, the Book of Doctrine and Covenants, and the Pearl of Great Price. By these we are ready to stand at any time and any place, but they must not be garbled, misquoted and dislocated after the manner of your previous quotations, or you will be confronted with your prevarications. In conclusion, I call to your mind a commandment with which you ought to be well acquainted. It is, 'Thou shalt not bear false witness against thy neighbor.'

CHARLES W. PENROSE."

"P.S.—You are at liberty to publish this in *St. Nathaniel's Parish Magazine*.—C. W. P."

The tone of the foregoing would have been milder and less severe if addressed to one who, though mistaken, was desirous of learning the truth. But the Vicar made his attacks in a violent spirit, following them with endeavors to injure the objects of his wrath, threatening them and urging hostility against our missionaries and declining to investigate 'the other side' of the subject, therefore we have met him squarely as we intend to do if further defence becomes necessary. Yet we are ready to impart information in a kindly spirit to any and every sincere seeker after light.

C. W. P.

DIED.

HALL.—At Waltham, near Grimsby, on the 16th ult., Sister Mary Jane Hall. Sister Hall was one of the oldest members of the Grimsby branch. In her home the servants of the Lord always found a cordial welcome. She was a faithful Latter-day Saint, and died in full hope of a glorious resurrection.—*Deseret News*, please copy.

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